

DESERET EVENING NEWS

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SALT LAKE CITY, - SEPT. 26, 1910.

CONFERENCE NOTICE.

The 31st Semi-annual general conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, on Thursday, October 6, 1910, at 10 o'clock a.m.

A general Priesthood meeting will be held on Friday evening, October 7, in the Tabernacle, commencing at 7 o'clock.

JOSEPH F. SMITH,

ANTHONY H. LUND,

JOHN HENRY SMITH,

First Presidency.

SUNDAY SCHOOL UNION.

A general conference of the Deseret Sunday School union will be held in the tabernacle, Salt Lake City, Sunday evening, Oct. 9, at 7 o'clock. All interested in Sunday school work are invited to attend.

JOSEPH F. SMITH,

DAVID O. MCKAY,

STEPHEN L. RICHARDS,

General Superintendency.

UNAMERICAN POLITICS.

In the Old World state politics are often intimately connected with religious beliefs and observances. It used to be out of the question in some countries to advance either politically, or socially, or financially, unless it could be proved by the signature of a clergyman that one's religion was of the approved brand. To believe and to worship different from the common herd was to brand oneself as a social outcast and to cut off every avenue of preferment.

But in this country things are, or ought to be, different. Here the government of the state takes absolutely no notice of the religion of the citizens. Politically men may divide on high or low tariff; on states' rights or conservatism; temperance, or any other question of a secular nature, but they cannot legitimately bring their religious differences into the political discussion. The question whether the pope is the successor of Peter, whether the Prophet Joseph was a true prophet; whether immersion is the only true mode of baptism; whether man has a free will, and a thousand other questions are foreign to the state, and the political status of a citizen should not be affected one way or another by his belief, or non-belief, in such matters.

In the colonies some churches had government support, but when the state governments were formed, and when the Federal Constitution was adopted, state support was withdrawn. It was expressly provided that "no religious tests should ever be required as a qualification for any office or public trust under the United States." This separation of the churches from the state was one of the greatest points of difference between the New World and the Old.

Under this arrangement religious societies and churches have flourished and the state has been benefited, and the principle has spread far beyond the boundaries of the United States. The Old World has adopted it in practice, if not formally, and the broad-minded people of the Old World are grateful to Providence for this revelation of an important truth which He caused to be embodied in American institutions. By what right, may we ask, does then, a political demagogue stand up in a political convention and attack the Church of Jesus Christ of Latter-day Saints, as was done, according to report, in the Colonial theatre in the so-called "American" convention on Saturday? By what right does anyone in this country under the American flag turn a political gathering into an anti-church denunciation meeting? Is that the way to keep church and state separate?

It appears to us that the speakers who prostituted the convention by attacking a church thereby proved either their ignorance of, or indifference to, one of the great principles of American government, and that the presiding officer who failed to call them to order, proved unfaithful to an important trust. It appears to us, further, that the men and women that follow the political standard bearers who publicly disregard what ought to be a sacred inheritance from the fathers, and in their blind, bigoted fury, display a marvelous contempt for American standards of right and wrong. If they had any regard for these standards, they would have loudly protested against the "profanation" of a convention by the introduction into it of an element of religious persecution. Shame on all persecutors wherever they are, but double shame on those who under the American flag assume the role of persecutors! And the fact that they do so merely in order to get office and control of the money of the people they are defaming, does not make their case any more respectable.

Gentlemen, you are on the wrong track. If you have any grievance against political parties, that is different. But in stating these, leave the Church, and all churches, alone. Fight your fight on political lines like true Americans, and do not sneak in false-

hoods about the Church merely to catch the votes of bigots and ignoramus. Fight in the open and not like cowards behind the rotten ramparts of anti-Mormonism. You have no more right to make an attack upon the Church and call it politics than you have to attack the Catholics or Jews, and call it politics. In doing so, you brand yourself as aliens and traitors to the institutions of this glorious country.

CHURCH AND STATE IN IDAHO.

The Twin Falls, Idaho, News, one of the most influential papers in the south eastern part of our fair neighbor state, in a strong editorial calls attention to the political activity of various churches in its neighborhood during the last primary election. Generally a great cry has gone up to heaven from the ecclesiastical and political camps because of the alleged interference of the "Mormon" Church in the politics of both Utah and Idaho. It is not the Mormon Church this time. It appears, from the information furnished by our Twin Falls namesake that the very ranks from which the anti-Mormon cry generally comes, furnish the most conspicuous intermixture of the kind objected to. As is nearly always the case, the accusers are guilty of the very sins for which they blame the Latter-day Saints. This has never been known to fail.

The Twin Falls News claims that the churches influenced nominations successfully because they had an organization for that purpose. "Voters," the paper says, "were trained in some of the church buildings, according to reports of the defeated and frequently victimized primary candidates, just how to mark their ballots, in order to vote for men and possibly women candidates the churches wanted to see nominated."

The Church of Jesus Christ of Latter-day Saints has often been accused, by others, of undue interference in politics. The only foundation for this, as far as we know, is the fact that influential men in the Church have, at times, exercised their prerogatives as American citizens to influence party policies and elections. But that is something every American citizen has a perfect right to do. Members of other churches hereabouts are doing the same thing, and some of them are not content with their own influence but they are trying to enlist the influence and money of religiously inclined citizens of other states, from the Atlantic to the Pacific, who have absolutely no business in Utah, in their political schemes and plans. That goes without criticism, and it shows how insincere is the howl of anti-Mormonism about church influence.

There is very little foundation for it. The Church, by its standards of faith, by solemn declaration, and by constant teaching differentiates between church and state, holding that both are divinely sanctioned institutions for the education of mankind, and that each has its own sphere of usefulness. This is the position of the Church. It has always been, from the beginning.

The Twin Falls News predicts that Idaho citizens may possibly have to line up on the question of churches and state. "A line-up on this basis," the paper says, "is inevitable in Idaho, and the birth of it merely depends on how tolerant a vast throng of Christian yet liberal-minded people may be." If it comes to that, we have no doubt the Latter-day Saints will be found on the side that contends for keeping church and state separate, for they are earnest in upholding the principles in government and laws as enunciated in Section 134, Doctrine and Covenants: "We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered, and another proscribed in its spiritual privileges and the individual rights of its members as citizens, denied."

SCHOOLS AND INDUSTRIES.

The relation that should exist between the schools and the other affairs of life is a topic that forever claims the attention of our modern communities. That the schools shall prepare for life and be a part thereof at all times, is now an accepted axiom among the best educators. But how to bring about actual relations of the greatest educational value between the school and the home, the school and the farm or shop, the school and the college higher up, in a word, between the school and life itself in its best, fullest and highest meaning—this is the problem yet unsolved.

One factor of the situation is being worked out in Great Britain. In London, juvenile labor exchanges are being established by the Board of Trade. These institutions are proving so efficient that it is now proposed to include in the lists the names of all children registered in the schools who will shortly be leaving and seeking employment.

It is provided that children attending school shall be registered for employment only at their school, and that if any such children make direct applications to the central labor bureau they shall be referred back to their school, that lists of children and young people about to leave school shall be sent in to the education office at the close of each month by the head teachers or superintendents concerned, and that the local labor exchange manager shall have authority to make copies of these lists; and that all applications by employers for the services of children or young people leaving day or evening schools shall be made direct to the labor exchange.

According to the English newspaper accounts, the labor market will be so organized that the usual waste arising from the maladjustment of supply and demand will be lessened. This necessitates the inclusion of all types of labor, and especially that of juveniles, because the discouragement of boys and girls from entering an overstocked occupation is an important method of adjusting supply and demand. The organization which possesses a record of those trades in which labor is either scarce or plentiful is the only one that can formulate a general policy with regard to juvenile labor.

The first step toward regulating juvenile

labor is to have an exchange through which all jobs are obtained; then constant pressure can be exerted on all children to give up unsatisfactory work, and a free and continual competition will be set up between good and bad jobs, so that bad employers will find their employees constantly moving away.

Each school sends its list to the labor bureau, and thus the latter is retained as the central medium of exchange, avoiding the confusion and irregularities that might arise if employers inquired among the various schools for suitable assistants, and furnishing the bureau with a full list of all students in the city ready for employment. An especially valuable feature of this last provision will be its statements from teachers and superintendents as to the ability, character, and general qualifications of each of the applicants.

Something of this kind may become necessary before long in our own country, unless effective means are found for reducing the cost of living.

The specific problem which the English exchange is seeking to solve is how best to control and advise the children, of whose employment the exchange will keep a complete and continuous record. The only persons really fitted for this work are the teachers, managers of schools, and members of care committees. On the basis of knowledge provided by the labor exchanges, they must differentiate between employers, advise the children at the start, and watch those who at first fail to get satisfactory employment so as to put them into something better on the first opportunity. This general supervision is to be entrusted by the board of trade to advisory committees, on which it is essential that the education authorities should, as several have already done, consent to place the best possible representatives. They will then be able, not only to send to skilled employments the best of their children, but to exercise control over all; and by uniting a knowledge of the individual child, derived from the school, to the knowledge of industrial conditions, derived from the exchange, to divert the flow of labor into the most suitable channels. It is believed that the labor exchange committee will then become most valuable as that link between the school and real life which has been lacking in the past. "For without such a link, education," in the opinion of the London Morning Post, "becomes sterile." We think so too.

The conditions of the day are thus compelling the formation of a more definite relation between the elementary schools and the daily life of the people, especially the industrial phases of life. Educators and business men in our own country will watch with interest the results of this British experiment of co-operation between the schools and the employment bureaus.

How many lap-dogs to the mile?

The lone bandit's favorite game is solitaire.

The sting of defeat is worse than that of a wasp-sting.

The gas meter's only rival is the taxicab meter.

Too rich man has attentive listeners because money talks.

Dr. Cook has been discovered again. And the end is not yet.

The aviator prefers not to have a cloud by day for a guide.

That ante-nuptial agreement may have been a most prandial affair.

If the best man always won, every man thinks it would be himself.

At Saratoga the Colonel will give the "old guard" the fight of its life.

How fortunate for man that phosphate is not the common fate of all.

What is the difference between an ex-President and a rex-President?

The successful and the wise man always lets tomorrow take care of itself.

That great run on the Georgia may have gone on a bust because the ocean is wet.

The man who never sees anything but the worst side never looks for any other side.

Many of the ultra conservationists find it very hard to preserve their tempers.

The convention hall is the real amusement hall, for there is no (the people) amusement.

Among other exhibits to be installed at the coming state fair will be a great many horses and cattle.

Speaker Cannon always speaks of the "insurgents" as though he would like to have them one by one down in the swamp.

"With a good cause and good men, Americans can not be defeated," says the organ of the "American" party. But then both are lacking.

The question, "How long should a novel be?" is being discussed in England and the East. Any one wishing to read a long novel and a good one, should read "Clarissa Harlowe."

A California professor says that the negro race will be extinct within three hundred years. That professor should hold a chair of anthropology in the University of Chicago.

An exchange says that the city of Hamilton, O., proposes to cover part of its main street with a glass canopy and illuminate the interior with powerful electric lights. Did Hamilton get the idea from Bastiat? It reads very much as though it did.

Gov. Hadley of Missouri has received a letter from Colonel Roosevelt in which the Colonel wrote he did not deem it advisable to go up in an airplane while in St. Louis, Oct. 11. He is more cautious than he was as President, for then he did not hesitate to make a trip in a submarine.

AMERICAN WORKMAN SUPREMACY.

Omaha Bee.

In the United States, more than any other country, labor has a voice in politics. It is heard by individual aspirants for office as well as by great political parties as a whole and its interests are rightly held to be of paramount importance. As a result conditions have been created that have enabled the American workmen to reach a standard of living attained by the workmen of scarcely another nation in the world. Their wages are higher, hours are shorter, conditions of labor better and opportunities of self culture superior.

THE FISHERIES AWARD.

Philadelphia Ledger.

It misrepresents the award in the fisheries dispute to speak of it as a "compromise." It is true that neither side won all the points for which it contended, but each point was decided upon its merits and upon only one was there a dissent. The result is no more a compromise than any other judicial decision which is made upon the facts and the law and without favoritism. It is precisely this substitution of judicial consideration for the balancing of national interests that marks the great advance of The Hague tribunal over the old-fashioned mode of special arbitration.

SUPREMACY OF THE INDIVIDUAL.

Geo. Harey in North American Review.

History from the beginning of government to the beginning of the republic is a seamy record of tyranny of the strong, the rich, the powerful. To this day, in nearly all lands except our own, real dominion is exercised openly by a class. In Russia autocracy still rules; in Germany monarchy "bequeathed by God" still has the final word; in Italy, the nobility; in England, the aristocracy; in Spain, but yesterday, the church; even in France, clearly a class, the Socialists, hold the balance of power. We find no such ascendancy. The individual is still his own master at the polls and in his home. Serfdom is no more. Personal service is not synonymous with political servitude. Ours is still the land of the free; and whatever differences exist respecting the powers of governance relate chiefly, on the one hand, to restriction of suffrage and on the other, to the elimination of sex qualification. Neither project involves revolution. Each seeks consideration upon the ground of policy, despite the insistence, in the second instance, of inherent right. Consider the fathers have been assured of so happy a condition among 90,000,000 of people, can we doubt that they would have felt more content than they do that they feel that the foundations they were laying with such care and foresight as were within their power to exercise would indeed everlasting? Assuredly there is no visible breach in the wall of government of and by the people.

SCIENCE SCORES AGAIN.

Baltimore American.

Science has scored another victory in its contest with lockjaw, so long regarded as incurable and so much dreaded for its fatal and agonizing sufferings. In this century science is waging a good fight against the disease most feared, and while it has not accomplished all its aims, it has done important work, besides its positive medical advance, in educating the public to higher standards of intelligence in sanitary matters and mode of living.

IT IS THE CHEAPEST.

Philadelphia Record.

The Massachusetts manufacturers complain that they are at a disadvantage with their competitors because they pay higher wages. But one of the largest St. Louis manufacturers has just decided to have his fine shoes made in Brockton. He found it impossible to compete with the New England-made shoes. The highest priced labor is the cheapest labor, because it is the best labor, and higher wages do not involve higher costs of production.

THE HEAVY TOLL OF GRAFT.

New York World.

Even in so small a matter, comparatively, as the city printing, Mayor Gaynor's expert commission of inquiry estimated that \$400,000 a year was wasted under the old conditions. David Ferguson, the new supervisor of the city record, says that the waste was nearer \$600,000. For the city record alone he is asking \$140,000 less than last year. How could such vast sums be thrown away merely on printing? By balanced, collusive and non-competitive bids. By using expensive paper for unimportant blanks. By using type that permitted a heavy charge for "fat." By printing unnecessary matter. By split orders. The system was doubly profitable to enable grafters to carry off an unearned \$2 cost the city \$5 or more. Waste was greater than dishonest profits and corrupt commissions. It went on simply because those who were responsible for the city government did not attend to their duty.

JUST FOR FUN

Too Near.

"What animal," said the teacher of the class in natural history, "makes the nearest approach to man?" "The flea," loudly ventured the little boy with the curly hair.—Chicago Tribune.

What He Learned.

"Well, have you learned anything from your experiment at making a garden?" "Yes, I have learned not to promise any one any vegetables."—Kansas City Journal.

Some day a genius will arise and make a fortune by harnessing the energy now wasted on the average salt shaker.—Arlington Globe.

"I suppose," said a sympathetic neighbor, "that you will erect a handsome monument to your husband's memory?" "To his memory!" echoed the tearful widow. "Why, poor John hadn't any." "Wasn't he a good man?" "Yes, he was a good man, but his clothes today and I found him the pockets full of letters I had given him to post."—Topeka State Journal.

Not That Commercial.

"We Yankees are commercial," said Judge Albion E. Walcott of Vermont at a commercial travelers' banquet at Atlantic City, "but we're not as commercial as the Southerners would make out."

"The Southerner declares that a typical Yankee once visited the South. 'Here,' said a guide to him one day, 'here, right in this room, sir, Washington received his first commission.'"

"The Yankee brightened up. 'What per cent commission was it?' he asked.—Louisville Times.

Early in the Game.

Neighbor. Is any one sick over at your house, Johnny? Johnny. Dad's a little sick. Neighbor. Is he very sick? Johnny. Not yet. Th' doctor only started t' come this mornin'.—Chicago News.

His Apology.

Little Jim and Pat, the gardener, had been great pals, and when Pat went back to the city he said to end his days and slow-witted Dutch Jan took his place, Jim was a very unhappy

kiddle. After sundry unsuccessful attempts to interest Jan in his small affairs he waxed wroth, and one morning his father heard a tempest in the garden, culminating in "O, Jan, you're such a fool!"

Father took matters in hand at this point, and an instant apology was next in order. Jim rebelled, but finally calmed his ruffled feelings and went to the aggrieved gardener, more in sorrow than in anger, with: "Jan, I— I'm awfully sorry you're a fool."—Lehighboth Sunday Herald.

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